The Brethren Evangelist.

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"After Labor Cometh Rest."

Weary, oh, so very weary,
With the labors of the day,
All my trials and vexations
Mocking, stand in bold array.

Even try to hide my Savior,
For the flesh is very weak;
Hark! He bids them each one vanish
Oh. how sweet to hear him speak.;

Rest, oh, rest, my wearied loved one
Lean thy aching head on me;
I was tempted, tired, and weary,
I can sympathize with thee.

Nay! thou needst not even tell me;
I have watched thee every hour,
Helped thee when the cross was heavy,
Rest! I hold thee, and my power.

Evermore will shield and guard thee;
I will smooth the rugged way,
Lead thee to the living waters,
To the land of perfect day.

—*Christian Intelligencer.*

Things in General, Some Things in Particular.

A young man between thirteen and fourteen years of age, called on me a few nights ago. He made application for baptism. His mother considers him too young to join church, and wishes him to sow his wild oats first. I will leave the reader to decide as to his fitness for membership. The lad said in substance about as follows: "I used to think the Bible was nonsense and would not read it, but now I love to read it. I used to go to church now and then to see what was going on, but now I love to go; it does me good. I used to swear, but now I have stopped swearing. I want to be baptized because Christ was baptized and commands baptism." For an hour and a half I talked with the lad and found him bright and promising. His mother said to him, when finding he was earnest about getting baptized, "put it off until your birthday," which comes in August. But the lad said, "I want to be baptized on Christmas, for Christ's birthday is better than my birthday." What do you think of this case? Should he not be baptized?

When will parents get away from that old idea about children sowing wild oats before they come to Christ? Better would it be for the church and for the world if boys and young men would be brought to Christ and prevented from sowing wild oats, so called. If a boy or girl is old enough to serve Satan and go to ruin, they are old enough to serve Christ and go to heaven, and those who are keeping their children from Christ, are taking on themselves a fearful responsibility, which may end in the child's sorrow, and to their own shame. Let the young "Remember their creator in the days of their youth."

The editorial in No. 45 on "Pay for the Preacher" is good, and I hope ye editor will do some more "skimming" and get some cream. The fact is, brethren, this point is not made prominent or pointed enough. Preachers fail to preach this part of Christ's doctrine for fear they will be misunderstood, etc. I understand their position, but brethren, it's a false position. If a man gives his time to caring for souls, souls should give of their substance and care for his body. The preacher to be successful should devote all his time to the work, and to do this he must be in a condition to pay for his bread and meat. Some of our churches are seeing this, and doing well, but others are blind and can not see afar off. They are neither far sighted or Christ sighted, but a little bit near sighted. It is time to wake up and get down to business and be honest in the sight of the Lord. While on this point, let me say a word for the brother you are about to call to help you. He leaves his work, gets some one to take his place, and pays him for it. He goes to your place and labors ten days or two weeks, preaching every night, two or three times on Sunday, visits the backsliders, talks to the sinners, warms the church, increases her membership, and then it will take a week or two for him to recover from the strain he has been under. Now what does he get for all this. *His car fare.* Verily, verily, brethren, these things ought not so to be. All this work is worth a little more than car fare. The fact that the preacher will be rewarded hereafter does not feed and clothe him here. He cannot eat souls. If he could, some would be poor eating. Let the worker be rewarded. I plead not for extravagance, there is no danger of this, at least in this direction, but for a righteous compensation. I want to also say that the poverty of a church is no reason for not giving. But rather a reason why they should give. Let a poor church take exercise in this direction, and you will soon see a healthy church. The poor can do what they can; this is all God requires. If a poor church does what she can do, the work will go on, and success will come. If you examine the History of the Church you will find that the so-called poor churches have done the work. I have gone into rich churches and paid my expenses to get away. I have gone into poor congregations, had my expenses paid, and something besides. Get away from the idea that you can do nothing because you have not the bank account of brother Blank. Get up and do something, if only a little. God can bless the few loaves and fishes and feed a multitude. What the churches need is an outpouring of the spirit for work, a more perfect consecra- to Christ.

When Rev. Dr. C. F. Deems, of the Church of the Strangers in New York city, wanted money to pay off a debt on the building, he called on Commodore Vanderbilt.

"Are you going to preach what I want to hear?" asked the old man, sternly.

"I shall try to preach acceptably," answered the clergyman in an evasive manner.

But no sooner had he said the words than all the manhood within him rose in revolt, and the spirit of John Knox seemed calling him to account.

"I shall preach the Gospel as I believe and understand it, and if you have any special sins I shall be most likely to preach against them."

"Humph!" said the Commodore, and ended the interview.

The next day he sent Mr. Deems a check for $56,000 for not being afraid to do his duty.

JOHN DUKE MCFADEN.

Ashland College.

The financial report of Ashland College for the month of October is not very flattering. But the results of the action taken at the late Convention could not be expected to be realized to any great extent in so short a time.

I have no doubt that every minister is busy at work getting up a good report from each congregation in his charge, and it is expected that no congregation will allow its report to fall below one dollar for each member. Many will probably exceed this. It is possible that occasionally a member may be found who is not able to pay a dollar. In such cases the wealthier members should make up the deficiency. This dollar plan can be easily carried out, and it will float the College handsomely. I believe that every congregation in the Miami Valley will soon be heard from.

Bro. Mason has taken the lead and brother Cober will soon follow.

The report of Bro. Brockwell, from the Pacific, and of brother Cassel, from the Atlantic, show that the brethren are generally aroused on the College question. One page in the EVANGELIST each week should be filled with these reports until all the congregations have reported.

Immediate, vigorous and general action is what is wanted. All these reports should be in early in December if possible. We want to know the financial standing of the College on the first day of January, 1888. If we all do our duty, I venture to say it will be highly gratifying. On this day a number of conditional notes mature and if any doubts exist among the endorsers as to these notes being collectable they should be removed by these new subscriptions.

The old donation notes which certain parties refuse to pay on the plea that the provisions of the articles of incorporation have not been complied with are certainly collectable. I arrive at this conclusion from the provisions of the act under which the College was incorporated; from the fact that the College was managed as far as practicable in compliance with said provision, and from reliable legal counsel on the subject.

It is the duty of the trustees to arrange the curriculum according to the available funds furnished by the donors. The law does not presume impossibilities, neither does it require them. The dodge of this class of doners to escape meeting their just obligations will before a just tribunal fall to the ground.

The late Ashland Convention which directly and indirectly, represented a large majority of the donations to Ashland College requested the board of trustees to collect without delay all money due the College. I hope this will be done. The College has suffered seriously for the want of money to which she is justly entitled.

I am aware that it weighs heavily upon many of the members just at this time as there are so many church houses being built, but I believe we can meet the demand. After this matter is disposed of it will be comparatively easy sailing. There are three houses now being built within a radius of twelve miles of Farmersville, at Winchester, West Alexandria and near Miamisburg, yet I believe all will respond to the call for the College.

It is remarkable what vigor and progress is developed by so young an organization.

It is hoped that every person owing the College will be ready to pay in full not later than the 1st of January, 1888, and thus relieve the trustees from further embarrassment in adjusting the debts of the College. The brethren will pardon me for urging this matter. Having been a member of the committee on education at the late convention it became my duty to learn as far as possible the condition and wants of the College. Hence I write this article; and more especially for those who were not present at the convention. We should came to the support of the trustees without further delay. They have not had the sympathy and support in the past that their efforts in behalf of the College entitles them to.

Brother Cober preached his College sermons on the 6th inst. I heard one of them which was a very able plea for the College. I do not wish to anticipate the report of our minister who will not be found wanting in the discharge of his whole duty.

C. A. COLER.

Farmersville, O.

Wanderings.

On Friday, the 11th, we filled our appointment at Miamisburg. The congregation had been badly disappointed the week before, through having been so absorbed during the Louisville meeting that I almost forgot everything else. However we sent on an appointment in a hurry, and the congregation though good, was not up to the usual standard in number.

We left an appointment for Friday evening, the 25th.

After meeting quite a number of us went over to see the new church. The few brethren who have been instrumental in erecting this church have something to be proud of. The plasterers are now at work. We cannot describe it, as we could not do justice to the matter.

From here we left for Pleasant Hill. On Saturday evening we were greeted with the usual house full.

At the close of the service according to our custom, we extended an invitation, when one sister came forward.

On the Sunday morning service another came forward.

In the afternoon both our applicants were baptized.

Just before the Sunday evening service, we were invited in a kind of a mysterious way to the house of Bro. Jos. Longanecker. In a short time Bro. David Laughman and sister Emma Carey came in, and I was invited to make them happy by uniting them together for life. This we did, and sent them on their way rejoicing.

On our return home to Ashland, we found a telegram awaiting us, informing us that sister Mary Keim had departed this life on Sunday evening.

We preached on Monday evening at the College Chapel to a fair audience.

Being compelled to be absent two evenings to attend sister Keim's funeral, Bro. Miller preached on Tuesday evening, and Bro. Perry on Wednesday evening.

On Tuesday with our little son Glenn, we went to Louisville. It was a sad meeting.

Our sister Mary had suffered, and fallen away so much, that she was only a shadow of her former self. As we looked upon the silent, pale face of her whom we had known in life, we could hardly realize that it was our sister Mary whose Christian submission and faith in affliction had preached so eloquently.

As we have an obituary of the departed in this issue, we will not say any more in these items.

In the afternoon of the same day, we baptized our sister Whitter. She was an applicant at our late meetings here.

We left for home on the same day and arrived home that night. We were sorry that we were not able to stay longer, as there were so many of our friends that we would like to have met and enjoyed an hour's conversation. But as we had to go home to make ready for our meetings we were anxious to go. However the time will not be long when we will have another opportunity of enjoying the society of those whose friendship we had lately formed.

We are now doing what we can in the College Chapel. Our work is in the hands of the Lord. We shall do what we can, and then await his blessing.

EDWARD MASON.

We are martyrs to our own faults.

A true friend is the rarest of blessings.

Each day brings to us all some opportunity of doing good.

Do your duty in little things and you will be faithful in great ones.

White hair is like the sea foam which caps the waves after a storm.

The more you murmur against your cross, the greater its burden will be.

Judge no man because the disposition of his mind is not like your own.